

*samādhim, bhikkhave, bhāvētha appamāṇaṃ
nīpakā patissatā. samādhim, bhikkhave,
bhāvayataṃ appamāṇaṃ nīpakānaṃ
patissatānaṃ pañca ñāṇāni paccattaññeva
uppañjanti. katamāni pañca? ‘ayaṃ samādhi
paccuppannasukho ceva āyatiñca sukhavipāko’
paccattaññeva ñāṇaṃ uppañjati, ‘ayaṃ samādhi
ariyo nirāmiso’
paccattaññeva ñāṇaṃ
uppañjati, ‘ayaṃ samādhi akāpurisasevito’
[mahāpurisasevitoti (ka.)] paccattaññeva ñāṇaṃ
uppañjati, ‘ayaṃ samādhi santo paṇīto
paṭipassaddhaladdho ekodibhāvādhigato, na
saṅkhāraniggayhavāritagato’
[na ca sasaṅkhāraniggayhavāritappatitoti (sī.),
na ca sasaṅkhāraniggayhavāritapattoti (syā.),
na ca sasaṅkhāraniggayhavārivāṇatoti (ka.),
na sasaṅkhāraniggayhavāriyādhigatoti (?) dī. ni.
3.355; a. ni. 3.102; 9.27] paccattaññeva ñāṇaṃ
uppañjati, ‘sato kho paṇāhaṃ imaṃ
samāpañjāmi sato vuṭṭhahāmi’
[ti so kho paṇāhaṃ imaṃ samādhim satova
samāpañjāmi, sato uṭṭhahāmi (sī. syā. kaṃ.)]
paccattaññeva ñāṇaṃ uppañjati.*

Bhikkhus, develop limitless, intelligent, recollected composure. Bhikkhus, by developing limitless, intelligent, recollected composure, five knowledges arise for oneself. Which five? The knowledge: ‘This composure is currently pleasant and in the future the result will be pleasant’ arises for oneself. ‘This composure is noble, not of the flesh’ arises for oneself. The knowledge: ‘This composure is not associated with inferior men’ arises for oneself. The knowledge: ‘This composure is peaceful, elevated, got through calming, reached by unification, not by holding back or obstructing determinations’ arises for oneself. The knowledge: ‘And I enter upon this with recollectedness, I emerge from it with recollectedness’ arises for oneself.

*“samādhim, bhikkhave, bhāvētha appamāṇaṃ
nīpakā patissatā. samādhim, bhikkhave,
bhāvayataṃ appamāṇaṃ nīpakānaṃ
patissatānaṃ imāni pañca ñāṇāni
paccattaññeva uppañjanti”
ti.*

Bhikkhus, develop limitless, intelligent, recollected composure. Bhikkhus, by developing limitless, intelligent, recollected composure, these five knowledges arise for oneself.